

# CHURCH



# RECORD.

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## THE CHURCH RECORD.

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### Historical.

*From the Fulham Manuscripts.*

MR. HARRIS TO THE BISHOP OF LONDON.

BOSTON, NEW-ENGLAND, June 22d, 1724.

*May it please your Lordship:*

To receive my humble and most hearty thanks for your fatherly care and goodness, expressed towards your clergy of this province in your lordship's letter to the Honorable the Lieut. Governor, William Dummer, Esq., who has on all occasions employed his authority and influence in protecting our excellent church and its ministers from open enemies and pretended friends, from non-jurors and Jacobites, who, under color of advancing religion, have given it a wound which cannot easily be healed, and taken the most effectual method to prevent the growth of the church in these parts of the world. That this may not be thought to be *gratis dictum*, I beg leave to lay before your lordship a narrative of some occurrences, which I shall attest with sufficient vouchers. 'T would be too long to recount by what steps a defection from the present happy constitution and protestant interest has of late so much prevailed here in general; it is to be ascribed to Scotch Highlanders and other strangers, who, flocking over to this country in great numbers, have fomented divisions and propagated their seditious principles among the inhabitants; but none did they so egregiously pervert as one John Checkley, who keeps a toy shop in this place—him they found to be an instrument as fit for their purposes as ever Jetzer was for the Monks of Berne in Switzerland, and desperate like James Shephard in modern times. Mr. Lesley's rehearsals and other works falling into this man's hands, they worked so powerfully upon his distempered brain that he was very impatient till he had communicated his discoveries to the rest of mankind. The first essay he made in order to the conversion of the dissenters, was his reprinting the short and easy method with the Deists, though I don't suppose there is one Deist in New-England, except those of his own party. His next effort (as I remember the order of his proceedings) whereby he thought to extirpate independency, his publishing Lesley's Dialogues concerning predestination, which, being very crude and mean, (notwithstanding the great name of the author,)

soon met with a proper answer, so that the doctrine of predestination grew more into reputation than it had done before, and the dissenters' cause suffered nothing from such feeble attacks. Being thus unsuccessful in print, he resolved to try what he could do another way, and having some acquaintance with Mr. Timothy Cutler, then a dissenting minister in the neighboring province of Connecticut, he plied him with such irresistible arguments as compelled him to declare for the Church of England upon Jacobite principles, namely, the invalidity or nullity of the Baptism and other ordinances administered by the dissenters. I had a great deal of reason to believe that the chief motive of this person's conversion was the prospect of a new church in this town, and sent to your lordship's predecessor an account of that whole affair; but my letter not coming to his lordship's hands till a few weeks before his death, his lordship was not capable of considering the subject-matter thereof—the original is with Dr. Berryman, the late bishop's chaplain, and if your lordship desires a sight of it, I presume he will produce it.

Checkley valued himself so much upon the above mentioned proselyte, that he followed him and the other Connecticut gentleman to England, where he appeared as a candidate for holy orders, applying himself to the Honorable Society de Propagando Evangelio for a mission in their service, insinuating himself by his lies into the favor of several members of that venerable body, that in all probability he would have obtained his ends had not his Excellency Colonel Shute, our worthy governor, laid open his villany by informing the honorable society that he had refused to take the oath of abjuration when tendered to him in New-England, and that he had also embarrassed his excellency's administration by his factious and turbulent behaviour. Hereupon the society thought fit to reject him. After this repulse he pursued his old schemes and adhered to his old principles, re-printing while he was in London, Lesley's Discourse concerning Episcopacy, intermixing some scurrilous stuff of his own with many positions of dangerous consequence to the government. After his return to New-England he, in an audacious manner, exposed to sale the said treatise, for which offence the Honorable the Lieut. Governor and his Majesty's council ordered the Attorney General and another counsellor learned in the law, to draw up an indictment, and the grand jury found a bill against him. Conscious of his misdemeanors, he absconded and fled out of the province; which being a demonstration of his guilt, and the passages in the book being very flagrant, I thought it my duty to animadvert in a sermon upon tenets of such pernicious tendency, the indefeasible hereditary right of princes being expressly asserted in

Checkley's libels, and all magistrates who derive their power in any measure from the consent of the people, stigmatized with the title and character of usurpers. As a good subject, I could not suffer such things to pass without reproof from the pulpit, and as the divine of the established church, I deemed it incumbent on me to condemn another doctrinal error maintained in that book, namely, the invalidity of the Baptism, administered by protestant dissenters, which opinion, when it was broached in the late reign of Dr. Heckes, Mr. Lawrence and other writers of that side were strenuously opposed by the upper house of convocation.

And, my lords, the bishops made a declaration against it; besides I am convinced in my own private judgment, that the said doctrine is not defensible—for which conviction I own myself indebted to the learned writings of the Rev. Mr. Bingham; and this I am well assured of, that the introducing these notions into this country has so incensed and exasperated the minds of the people, that it is morally impossible they should ever be brought over to the Church upon the terms of being rebaptized, now so violently urged upon them. On the other hand, the Jacobite party were to that degree enraged against me for preaching in derogation of their favorite book, that they held a consultation, wherein they devoted me as a sacrifice to their revenge, and for the effecting of it they contrived that the people who compose our vestry should call me to an account for abusing them, and representing them as disaffected to the government. They met at a tavern, and I had not then the least notice of their designs against me; but being indisposed, was absent from that meeting. So they sent one of the church wardens with a message or summons for me to attend at the next vestry, which I declined; as being informed by several honest gentlemen, whose words I could depend upon, that my enemies had already prejudged my sermon, and charged me with saying things that I did not, and had been likewise guilty of much insolence and ill manners, which sort of treatment I had not deserved at their hands, and might, for aught I know, proceed from their being intoxicated with the fumes of tobacco and wine, (two things always offensive to me.) I judged it necessary to present a memorial to the Honorable the Lieut. Governor and his Majesty's council, wherein I desired that the matter might be heard before them, which was granted, and what the event of that hearing was, your lordship will see by the enclosed memorial, and the vote of the council upon it. While these things were transacting, the tories became a little apprehensive of their danger, and procured a vote in the vestry that an address should be presented to his Majesty, the tenor and design whereof is to clear every individual person belonging to our communion, from the



imputation of disloyalty, which address I refused to sign for the reasons specified in a remonstrance subscribed by myself and some other gentlemen of honor and veracity, who enjoy considerable posts and bear commissions under the King. This remonstrance is sent to his Excellency our Governor, now in London, who is desired to communicate it to your lordship for the vindication of the subscribers. Here I must not omit to mention one circumstance in which Checkley's friends mightily triumph, and that is, his taking the oaths about three weeks ago, which all discerning people ascribe to the impending penalties of the law. His trial being not yet come on, he having escaped the last sessions by his flight, but now residing in Boston.

His case is exactly described by the Right Rev. Father in God, the Lord Bishop of Bangor, on the last 30th January—sermon preached before the lords—wherein his lordship, in a very true and lively manner, displays the notions which some people have of the oaths, upon what principles and with what views they take them. I submit it to your lordship, whether I ought not to have warned and cautioned my hearers against such principles and practices; whether by these warnings I have represented them as Jacobites, or have they not rather (I speak only of some of them) by their malignant and froward carriage, represented themselves more effectually than I could possibly do, if their spurning at my admonitions and their abetting and encouraging a professed non-juror, and subscribing to a seditious book, be any proof of Jacobitism, then they have an undoubted claim to that character; but that I have reflected upon the whole body of the people belonging to the Church, or treated them ill, I utterly deny. On the contrary, I can with the strictest truth assure your lordship that I have shown a forgiving spirit, even to my most inveterate enemies, being contented with a liberty of differing from them in judgment, and not attempting anything to their prejudice, I have used all the gentle methods of persuasion to reclaim them from their errors, and have never been wanting in a meek condescension to their infirmities, nor in a becoming tenderness to their persons and reputations; having during the whole course of my ministry for more than fifteen years behaved myself inoffensively, as they have themselves acknowledged upon a thousand occasions, which will in some measure appear by their former recommendations of me to your lordship's predecessors, Dr. Compton and Dr. Robinson.

I am not ignorant that at this juncture I am blamed by some for my conduct towards T. Cutler, the minister of the new church in this place; though upon the most impartial examination, I cannot charge myself with the least offence in that respect, and I have challenged his friends to produce any one instance of it; for from the time of his admission into the honorable society's service, it has been my particular care not to say or do any thing which might tend to his disparagement; but what my opinion of him was when he declared for the Church, your lordship will perceive by my letter to your lordship's predecessor; and my present opinion of him is that his behaviour is so imprudent, his notions so wild and extravagant, and his principles so uncharitable, that I may venture to affirm that the church will never flourish under his care, the affections of the dissenters being entirely alienated from him, and there is not so much as one person of tolerable note and distinction whom he has brought off from the congregational persuasion. This is what I foresaw would be the

issue of his management, and to show my dislike of it, I declined having any intimate conversation with him, lest his principles should be thought to be espoused by all of our communion, and so the whole church should suffer through the indiscretion of one man. I am satisfied that by this means I have promoted the interest and credit of the established church, and am favored with the approbation of all the King's officers, (one only excepted) and the most intelligent part of the congregation; and the King's chapel, wherein I officiate, is thronged and crowded with a very numerous audience. This it seems is no small grievance to Dr. Cutler's friends, who impute the ill success of his ministry to my coldness towards him, and, as I am informed, have sent to your lordship a complaint against me, which was kept a secret by the persons who were active in it; but a gentleman (Mr. Robert Temple) to whom these people offered their petition for his signature, gave me this account, that whereas I had treated Dr. Cutler very unkindly, and represented his hearers as Jacobites, to the great discredit of the Church and the comfort of the dissenters; they therefore petitioned your lordship for my removal from my present station. The gentleman observed to them, that as by their own confession they did not pretend to charge me with any miscarriages in my life and conversation, he thought it a proceeding of a very extraordinary nature and unparalleled barbarity to endeavor to take away my bread, supposing the charge of the facts set forth in their petition was made good; but that he was not satisfied in the truth of them, and therefore could sign no such papers. I doubt not but your lordship being apprized of the origin and grounds of the said petition will think it resembles the embassy which Philip, King of Macedonia, sent to the Athenians, requiring them to banish Demosthenes out of their state. The arguments which the Grecian orator urged in his defence are well known to your lordship, and therefore, I think it needless to repeat them. I am told that some people who belong to the King's chapel have concurred with those of the new church; but how far my colleague, the Rev. Mr. Myles, is concerned in this dirty work, I can't say, only this I am sure of, that he has declared more than once, he had no quarrel with me and should not interest himself in the differences betwixt me and my adversaries; since which time he has received large presents from them, which it is possible may be attended with the same effects they had in Solomon's days, viz., of blinding the eyes. However, I am not averse to the substance of the petition, that your lordship would please to remove me from this place; I hope not in anger, or by way of punishment, but as a reward of my faithful and laborious services in these parts of the world—for though it is difficult to speak of one's self, yet no man shall stop me of this boasting in the regions of New-England, that I have both planted and watered several flourishing churches here, and have seen the happy and fruitful increase of my labors, which, by the blessing of God, succeeded according to my wishes—not that I gained the dissenters by any sinister arts, or made them any concessions, either in doctrine or discipline, but used the strongest reasons I could think of to convince their understandings, and the softest words with the most affable courteous behaviour to attract their esteem and engage their affections, commending the purity of their morals, and desiring their perfection in an union with our truly primitive and apostolic Church; to which end I dispersed 1500 copies of Bishop King's Inventions

of Men in the Worship of God, and Bishop Williams' Lawfulness of Worshipping God by the Common Prayer—these treatises being in my humble opinion best adapted to the necessities and capacities of the people in this country, and fully answering my expectations. I confess the scene at present is much altered, and the Church's interest visibly declines since Dr. Cutler has tried his new experiments. Thus, though he was made a doctor in the schools he proves himself to be a novice in the Church, and obliges the world with the taste of the first fruits of his noviciate in supplanting me, into whose labors he is entered without expressing the least grateful sense of the benefit he reaps from my unwearied patience, toil, and industry. So that, with some variation and prejudice to the poetry, Virgil's words are not foreign to my present circumstances: *Hanc ego Ecclesiam straxi triliti alter Honores sic vos non Volis.*

If your lordship requires it, I will get these things attested by persons more considerable both for number, fortune and reputation, than my adversaries, who have complained of me to your lordship. But, in the meantime, as I thought it my duty to refer these disputes to the government, which I conceive to be agreeable to your lordship's letter to the clergy of this province, a letter to your lordship from the honorable the lieutenant governor concerning my conduct seemed more satisfactory than from obscure persons.

I am now afraid that I have tried your lordship's patience; and nothing but absolute necessity should have induced me to trespass so long upon your lordship's precious moments—being sensible that it would be an injury to the public to give your lordship any unnecessary trouble or interruption in the discharge of your weighty and important cares; and this consideration hindered me from congratulating your promotion to the see of London; being also sensible that your lordship's celebrated virtues can receive no addition from such poor compliments as mine. I beg leave to add one word more, and I have done; and that is, that the fatigue and vexation I have lately met with here have thrown me into such an ill state of health, that for the recovery thereof I shall be necessitated to undertake a voyage to England this year, and intend, God willing, to do myself the honor of waiting upon your lordship; depending upon your lordship's goodness in the continuance of my subsistence till I am provided for at home; for I am under no apprehension that your lordship will let me starve, having suffered very much already in my worldly interest for a steady attachment to the present happy constitution both in Church and state. I humbly recommend myself to your lordship's blessing, and am, with the most profound veneration, may it please your lordship, your lordship's most dutiful and most obedient humble servant,

H. HARRIS.

## Practical Christianity.

### THE MANNER OF REVELATION.

WHEN any, after long blindness, have been restored to sight by surgical skill, it has always been thought advisable and necessary to prevent the light of the sun from striking too soon on the newly opened sense; and to keep the patient many days in a dark or shaded chamber, till, by slow degrees, and a cautious disclosure, his eyes have received sufficient strength to sustain without danger the full brightness of noon. Thus it is, that all the truths which the Almighty has thought fit to reveal to his creatures, have been shrouded at first in



mystery or prophecy; and that he gradually inured our minds to wonder and miracle, before we were admitted to the knowledge of his more perfect will, and to the noon-day brightness of his glory.

At first, among the first men and the patriarchs, we discover the thin dawn and twilight of Revelation; the covenant taught by the mystery of the woman's seed and the serpent's head, and by the visible sign of the rainbow; or handed down from age to age, by tradition, by dreams, or by the descent of angels. Then came the break of day, but obscure still, and cloudy; and Christ appeared afar off, but reflected from the face of Moses. And now every generation it grew lighter and more light, as one prophet after another announced the approaching Messiah; till, bearing the full brightness of the Godhead bodily, with healing on his wings, the Sun of righteousness arose.

Still, however, the whole of God's glory is not yet disclosed; and we see, says the Apostle, "through a glass darkly;" we find even as yet, though amply sufficient is revealed for our use, that our curiosity is not yet equally gratified;—that, in all the truths and mysteries of our religion, a part, but not the whole, is discovered. It is only here and there that the clear heaven is shown us, through the clouds and darkness which are beneath the feet of God; and the visions indulged us of his glorious nature, are no more than sufficient to strengthen our faith, and to raise and exercise our hope.—*Bishop Heber.*

#### HUMILITY.

THE devout man loves to lie low at the footstool of his Creator, because it is there he obtains the most lively perceptions of the Divine excellence, and the most tranquil confidence in the Divine favor. In so august a presence he sees all distinctions lost, and all beings reduced to the same level. He looks at his superiors without envy, and at his inferiors without contempt; and when from this elevation, he descends to mix in society, the conviction of superiority, which must in many instances be felt, is a calm inference of the understanding, and no longer a busy importunate passion of the heart.—*Bishop Hall.*

#### THE EFFECTS OF PRIDE.

THE tendency of pride to produce strife and hatred is sufficiently apparent from the pains men have been at to construct a system of politeness, which is nothing more than a sort of mimic humility, in which the sentiments of an offensive self-estimation are so far disguised and suppressed, as to make them compatible with the spirit of society; such a mode of behaviour as would naturally result from an attention to the apostolic conjunction: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves." But if the semblance be of so much importance, how much more useful the reality! If the mere garb of humility be of such indispensable necessity, that without it society could not subsist, how much better still would the harmony of the world be preserved, were the condescension, deference, and respect, so studiously displayed, a true picture of the heart?—*Id.*

#### PREACHING ALWAYS PROFITABLE TO THE RIGHT-MINDED HEAREER.

No man, who keeps Christ steadfastly in view as the "minister of the true tabernacle," will ever fail to derive profit from a sermon, and strength from a communion. The grand evil is that men

ordinarily lose the chief Minister in the inferior, and determine beforehand that they cannot be advantaged, unless the inferior be modelled exactly to their own pattern. They regard the speaker simply as a man, and not at all as a messenger. Yet the ordained preacher is a messenger, a messenger from the God of the whole earth. His mental capacity may be weak—that is nothing. His speech may be contemptible—that is nothing. His knowledge may be circumscribed—we say not, that is nothing. But we say that, whatever the man's qualifications, he should rest upon his office. And we hold it is the business of a congregation, if they hope to find profit in the public duties of the Sabbath, to cast away those personal considerations which may have to do with the officiating individual, and to fix stedfastly their thoughts on the office itself. Whoever preaches a congregation would be profited, if they sat down in the temper of Cornelius and his friends, "now therefore are we all here present before God, to hear all things that are commanded thee of God."—*Id.*

#### MAN RECALLED TO THE KNOWLEDGE OF HIS CREATOR.

WIDELY estranged from the unity of the Divine essence, how was man to be brought again to the knowledge of it? To effect this end, two means had been appointed by the Lord himself. The first was the religious instinct impressed on all rational souls at the time of their creation, and which is intended to unite them constantly to Him from whom they derive their existence; but this light is soon extinguished in the thick clouds which human passions spread over it. The other means is that of which St. Paul speaks in his Epistle to the Romans: "That which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." Divine Providence had taken care to manifest itself to all eyes by the beauty of visible things, the magnificence and harmony of which sufficiently demonstrate one only God, the principle and regulator of all things that exist. If there had been a plurality of gods, how could that majestic and uninterrupted harmony have existed, which we observe in the government of the universe, notwithstanding the perpetual shock of the opposing elements of which it is composed, and which seem incessantly to threaten its destruction? Nevertheless, the testimony of his eyes and reason was insufficient in itself to bring man to the conclusion, at once so natural and so simple, that it was necessary for him to establish. It remained, then, for him to be taught this lesson in another school. It was only God himself who could reveal his existence to him, by drawing aside the veil under which it was hidden. What, then, was the hand that He employed as the instrument to effect it?—the same of which he has said, "In the beginning was the Word, and the Word was with God, and the Word was God."—*Athanasius.*

#### THE CHRISTIAN CHARACTER.

OUR blessed Lord himself, in the prayer which closed the last discourse He held with his disciples, enforced on them the ennobling consideration that all his people were to be made partakers of a divine nature: "Neither pray I for these alone, but for all them that shall believe on me through their word: that they all may be one; as thou, Father, art in me and I in thee, that they al-

so may be one in us; I in them, and thou in me." Thus is the heavenly character to be formed; thus are we to be "made meet to be partakers of the inheritance of the saints in light" on earth; and it will be the daily business of the true Christian to be rooting out every remaining trace of his natural corruptions, and perfecting the lineaments of the Divine image. For this end let him often peruse the sacred volume, and more especially the Epistles of St. Paul, and the first Epistle of St. Peter and St. John, with a view to fix in his mind and maintain in his lively recollection a just sense of the nature and extent of spiritual religion, scrutinizing at the same time the state of his own tempers and affections, that he may ascertain the real state of what is styled so forcibly in Scripture, "the inner man of the heart."—*Wilberforce.*

#### PLEASURE RESULTING FROM A RIGHT USE OF OUR FACULTIES.

HAPPY that man, who, unembarrassed by vulgar cares, master of himself, his time and fortune, spends his time in making himself wiser, and his fortune in making others (and therefore himself,) happier: who, as the will and understanding are the two ennobling faculties of the soul, thinks himself not complete, till his understanding be beautified with the valuable furniture of knowledge, as well as his will enriched with every virtue; who has furnished himself with all the advantages to relish solitude and enliven conversation; when serious, not sullen; and when cheerful, not indiscreetly gay; his ambition, not to be admired for a false glare of greatness, but to be beloved for the gentle and sober lustre of his wisdom and goodness. The greatest minister of state has not more business to do in a public capacity than he, and indeed every man else, may find in the retired and still scenes of life. Even in his private walks, every thing visible convinceth him there is present a Being invisible. Aided by natural philosophy, he reads plain legible traces of the Divinity in every thing he meets; he sees the Deity in every tree, as well as Moses did in the burning bush, though not in so glaring a manner; and when he sees Him, he adores Him with the tribute of a grateful heart.—*Jeremiah Seed.*

#### THE CONQUEST OF CHRISTIANITY.

OF its most difficult conquest, a large portion is overlooked by the human eye. While the evil done in its name, is seen by all, and dwelt upon in triumph by the adversary,—its pure and holy conquests are often effected in stillness and silence; in the abode of poverty, in the obscurity of humble and retired life. Who is there, that has seen a true Christian, in his life and his death? Who, that has seen the holy calm that sheds itself over that soul, where grace has triumphed over passion, where envy, and hatred, and pride, are sounds unknown? Who, that has seen the bright and holy glow of devotion diffused over the countenance? Who, that has heard the fervid accents of a Christian prayer? Who, that knows the joy of a Christian's communion with his Maker, the devout aspirations of a soul which is the temple of the Holy spirit, adorned and sanctified by his best and richest gifts and graces? Who, that has seen the Christian struggling with the storms of life,—though cast down, not destroyed; though perplexed, not in despair; submitting, with humble resignation, to the correction of his heavenly Father; and gathering the peaceable fruits of righteousness, from the seed which was sown in tribulation and tears? And yet more, who, that hath seen that



sight, on which angels look with joy; that hallowed bed, where a Christian renders up his soul, as to a faithful Creator; where with no vain display, no idle rapture, the dying saint, knowing, of a truth, that he is faithful who promised, relies, in the last awful scenes of life, with humble confidence, on that hand, which has borne him up through all the storms and struggles of his earthly pilgrimage, and which will now cheer and comfort him, in his passage through the dark valley of the shadow of death? This is, not what Christianity *can* do, but what it *does*, day by day; not what it does, for the learned and enlightened Christian only, but what it does to shed light and joy, over the humble abode of the lowly and ignorant. I appeal to the conscience of many a minister of God's word, to bear me witness, how often he has stood beside the dying bed of feeble age, or of youth in all the withered blossom of its beauty: stood, not to teach, but to learn; not to offer comfort, or supply confidence,—but to gather strength, and hope, and courage, against his own hour of need, and his own great and awful change. This all, is the praise of the gospel: this all, is the triumph, the glory, of the religion of Christ. Of the countless thousands, who have so lived and so died, what would have been the fate, in life and in death, had the Gospel never visited the world, had the Sun of righteousness never arisen, with healing on his wings? What but this, at best,—that the Christian graces of humility, of meekness, of patience, should not have come to support, to purify, to elevate, and to bless them, in life,—and that in death, the unspeakable pang of parting here, should have been hushed by no hope of meeting hereafter? that, even if, at that awful hour, no dismay of the Judge and the judgment, crushed the sinner's heart to the dust, yet, that, to the anxious question, the passionate longing, the restless search and aspiration, after some assurance of a future being, after a continuance or renovation of the feeble and expiring spark of life,—no voice should answer, and no hope should cheer?—*Rev. Hugh J. Rose.*

#### WHAT WE KNOW NOT NOW WE SHALL KNOW HEREAFTER.

We press upon all the importance of reading the Bible with prayer. And whilst the consciousness that Scripture contains "things hard to be understood" should bring us to its study in a dependent and humble temper, the thought, that what we know not now we shall know hereafter, should make each difficulty, as we leave it unvanquished, minister to our assurance that a wider sphere of being, a nearer vision and mightier faculties, await us when the second advent of the Lord winds up the dispensation. Thus should the mysteries of the Bible teach us, at one and the same time, our nothingness, and our greatness; producing humility, and animating hope. I bow before these mysteries. I knew that I should find, and I pretend not to remove, them. But whilst I thus prostrate myself, it is with deep gladness and exultation of spirit. God would not have hinted the mystery, had he not designed hereafter to explain. And, therefore, are my thoughts on a far-off home, and rich things are around me, and the voices of many harpers, and the shinings of bright constellations, and the clusters of the cherub and the seraph; and a whisper, which seems not of this earth, is circulating through the soul, "Now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." May God grant unto all of us to be both abased and quickened by those things in the Bible which are "hard to be understood."—*South.*

#### POWER OF THE TRUTH.

When the heart is cast indeed into the mould of the doctrine that the mind embraceth: when the evidence and necessity of the truth abides in us; when not only the sense of the words is in our heads, but the sense of the things abides in our hearts; when we have communion with God in the doctrines we contend for; then shall we be garrisoned by the grace of God against all the assaults of men: and without this, all our contending is, as to ourselves, of no value. What am I the better, if I can dispute that Christ is God, but have no sense or sweetness in my heart from hence, that he is a God in covenant with my soul? What will it avail me, to evince, by testimonies and arguments, that he hath made satisfaction for sin, if, through my unbelief, the wrath of God abides upon me, and I have no experience of my own being made the righteousness of God in him; if I find not, in my standing before God, the excellency of having my sins imputed to him, and his righteousness imputed to me? Will it be any advantage to me in the issue, to profess and dispute that God works the conversion of a sinner by the irresistible grace of his Spirit, if I was never acquainted experimentally with the deadness and utter impotence to good, that opposition to the law of God which is in my own soul by nature, with the efficacy of the exceeding greatness of the power of God, in quickening, enlightening, and bringing forth the fruits of obedience in me? It is the power of the truth in the heart alone that will make us cleave unto it, indeed, in the hour of temptation. Let us not, then, think that we are anything the better for our conviction of the truths of the great doctrines of the Gospel, for which we contend, unless we find the power of the truths abiding in our own hearts, and have a continual experience of their necessity and excellency in our standing before God, and our communion with him.—*Dr. Owen.*

"Casting away the fear of being accounted superstitious, cultivate the habit of *looking* at the Bible with respect and reverence. *Open* it with a kind of solemn pleasure; for God is there, in all his greatness, and holiness, and love. *Read* it with thankfulness—for it is a grant to you under the hand of God, and it is sealed to you by the blood of Christ; and the grant secures to you, if you be a humble believer, forgiveness, and sanctification, and victory, and heaven. It secures to you 'all things,' for 'you are Christ's and Christ is God's.' When good old Bishop Latimer was led to the stake, he took the Bible with him. He clung to it with holy affection. It had pointed out to him a Saviour; it had taught him how to live with comfort; it was now to teach him how to die in triumph. There is scarcely a page in the Bible which does not show more of God than all the wonders of creation."—*Life of the Rev. R. Housman.*

#### Topics of the Times.

##### THE APPROACHING FREE TRADE BATTLE.

Since the period when the whole human race was under the heel of despotism, every advance toward freedom has cost a mighty struggle. No matter whether in politics, religion or trade, liberty of thought and action has been desperately opposed at every step by the possessors of power and privilege. Monarchs have shed rivers of blood to arrest the march of political freedom; religious,

bigots and ambitious priests have lighted the fires of persecution to maintain their ascendancy over conscience; chartered monopolies and protected tradesmen have clung to their exclusive privileges as if they were the only portions of the human family worth caring for, and as if the interests of all the rest should be sacrificed to theirs. Efforts to overthrow crowned despots have ever been denounced as treason; to unshackle the conscience and allow it to hold communion with its God is heresy; to inculcate the doctrine of free trade is to encourage national poverty. Thank Heaven the American republic has shown itself foremost in promoting such treason, heresy and poverty. We have thrown off the chains of political and religious slavery, and are now grappling with those which bind the limbs of trade.

At the approaching session of Congress this will be the great subject of controversy. We perceive that the friends of protection are marshalling their forces and preparing to resist, inch by inch, the advocates of freedom. In 1833, the fierce battle which was fought in reference to this point, terminated in a truce, and a temporary suspension of hostilities. At least it is evident that the high tariff men do not mean to consider the "compromise act" anything more than a truce, and are determined to renew the fight, and regain the privileges which they partially surrendered.

They will not achieve their object; freedom does not march backwards in this country. The time that has been allowed for reflection during the suspension of hostilities, has added much strength to the cause of emancipation, and has greatly weakened the forces of protection and privilege. People generally begin to think that in such a country as we have spread out before us, every man ought to be able to protect himself, and that neither individuals or classes are entitled to protection and support from the pockets of their neighbors.

We perceive that the old argument of ruin to existing manufacturing establishments is to be again brought forward and paraded before the nation with all its pictured calamities. A writer in the Northern Light, a paper devoted to free discussion, in which the tariff men are putting forth their strongest efforts, states that in Massachusetts alone, there are three hundred and nine cotton factories, with 612,276 spindles; two hundred and three woolen factories, with 112,930 spindles; 88 iron works; seven hundred and forty-nine slitting mills and nail machines; twenty-eight card factories; ninety-nine paper mills; and five glass factories. The same writer thinks that the capital employed in manufacturing in this country exceeds two hundred millions of dollars, and a considerable portion of it will be lost if the compromise act shall be carried out unchanged.

In arguing this point we have no doubt that the above named factories, spindles, iron works, slitting mills, &c., are destined to make a great clatter on the floor of Congress. We have not space in this article to show that the apprehension of so much loss of manufacturing capital is in a great measure unfounded and conjured up more for effect than anything else, as we believe it to be. But suppose it to be well founded, and that there is really so much danger of loss to the manufacturing interests, what then? Is free trade to be forever delayed upon that plea? The same appeal was made ten years ago, and the compromise was so arranged as to give ample time to prepare for its operation. If that law is to interfere with the profits which the manufacturers have



heretofore enjoyed, they have had ten years to prepare for the change. If they have not done it, who can they blame but themselves? If a period of ten years has not been long enough for them to accommodate their business to the provisions of an act of Congress which has been all the while before them as the law of the land, a whole eternity would not be long enough. Did they suppose that the compromise was not to be carried out in good faith? We hope not, for then it would be apparent that the object of it was to delude and cheat the friends of free trade. In this case, still less than in the other, would the manufacturing interests be entitled to sympathy; the former would only be gross negligence; while this would be hypocrisy and fraud. We trust that the result will show that there has been no delinquency in either respect, and that all parts of the country are prepared for the sway of the equal, just, and benign principles of free trade.—*Sun*.

Below we extract two articles, from the *Courier and Evening Tattler*; espousing either side of the China question, and although the views are perfectly conflicting and opposite, still we doubt not their sincerity and cannot but respect the frankness of the writers.

#### THE WAR IN CHINA.

Some of our contemporaries have, since the last news from Canton was received here, been aroused it appears to us, rather suddenly, to the enormity of the war now waging by the English against China; to its injustice and the cruelty exhibited in the mode of conducting it. On the abstract question of right *per se*! we are not inclined to differ with them very materially, but we do dissent in most respects from the tenor of their reflections on the extraordinary events now taking place in that portion of the globe, hitherto so singularly estranged from the rest of the human family.

The avowed cause of the hostilities of England is not that the Chinese seized opium illicitly introduced into their country. It is that they seized foreigners who had entered on their soil, who were living there under their implied protection, and threatened them with imprisonment and death, if they did not cause to be delivered up to them, opium which they could not otherwise reach. It would be a parallel case if the authorities in Canada, were to seize an individual living in Buffalo, but accidentally there, and threaten him with punishment, if he did not deliver up to them goods which they had reason to believe he intended to smuggle into the British Territory. The Chinese went further, they seized and threatened all Englishmen, indiscriminately, some of whom were certainly not connected with the opium trade, Captain Elliott, the British superintendent among the rest.

The avowed object of England is not to force the Chinese to permit the introduction of opium. This has been explicitly denied in parliament, and Captain Elliott in his despatches to his government asserts, that as far as his power extended he had endeavored to arrest the trade, and had he not been prevented by the recent outbreak, that he believed he would gradually have succeeded in stopping it.

That the English forces have in their hostilities been guilty of a wanton destruction of human life was the last charge we expected to have seen. Their commanders have been backward in the extreme, it is generally thought in England, and so much so, that Captain Elliott who seems to have

controlled their operations, has been recalled, and an officer appointed to succeed him, who it is supposed will be more energetic. The English troops have only advanced step by step, as if their desire was to convince the Chinese by degrees of their inability to resist them and thus avoid the necessity of a continued spilling of blood. First, the two outer forts are taken, then, the Bogue forts, then treaties are concluded containing no unreasonable pretensions on the part of the English; but all proves unavailing. The last attack of the Chinese compelled the English to resort to more effectual measures, to drive the Chinese forces, such as they are, from Canton, and exact as the price of a suspension of hostilities, the payment of a sum of six or seven millions of dollars.

And this is called exacting a ransom for the city of Canton. However obtained, and under whatever name considered, the money is no doubt intended to be applied to the payment of the owners of the opium destroyed. These owners would not give up their property unless on the express condition of being paid for it. Captain Elliott had no legal means at his command to compel them to do it, and was obliged to accede to their conditions, to save his own life and that of his countrymen.

This indemnity for the opium destroyed set aside, the avowed object of England is to obtain from China a territorial possession, on which foreigners may reside under the protection of their own laws without fear of the caprices or violence of the Chinese, and there freely carry on such trade as the interests of all may encourage. That to obtain such an object by force, and in opposition to the will of the Chinese, is strictly speaking right, we do not pretend. The Chinese have a natural right to refuse to permit any foreigner to tread their soil or to trade with them, yet the casuist may inquire, if, when the exercise of this right comes in conflict with the great interests of humanity; if it opposes the progress of civilization, of a purer system of ethics, and the introduction of a happier social state, it may not and ought not to be controlled.

The intervention of other powers has been called for. Where, however, are there any who possess that consciousness of being themselves "without sin," that would justify them in proposing it? France! Would not England point to Algeria, to the battues of the French army on the Arabs? Russia! Her Circassian war and all her encroachments on the wild people of her Asiatic frontier. Even Holland, staid and protestant Holland, as the *Journal* would say, would not England point to Java, and at this very moment to Sumatra, where the Dutch troops are striking down one native prince after the other, closing for the present, we believe, with the Imaun of Atcheen? And ourselves! What of the Red men? By what right do we force them from their native wilderness and send them to rove in forests to which they are strangers? Wherever we turn, we see "might make right," and however inscrutable to us, it would seem that by violence, and in opposition to all abstract principles of justice, civilization is destined to make her most rapid progress.—*Courier*.

#### BRITISH MOVEMENTS.

Once upon a time, saith the venerable and voracious chronicler, *Æsop*, a wolf and a lamb went together to a brook to drink. Presently the wolf cried out to the young sheep that he, the sheep, was making muddy the water which his wolfship wished to drink. Thereupon, the sheep in all innocence replied that such a thing could hardly be

possible, inasmuch as the wolf had the upper place in the stream, and water does not run up hill." This was rather a poser for his lupine worship, and no pretext was left for quarrel on that ground. After a thought, the wolf then cries out, "Villain! you frightened my cubs last summer." "Please your worship," again the sheep answered, "that is scarcely among possibilities, as it so happens that I was born but this spring!" "T was your father, then!" answered the other, and falling upon the lamb, he forthwith prevented any rejoinder to that last charge, by demolishing and devouring him.

In similar manner have the British proceeded in China. The *Montreal Herald* professes to know, from "demi-official authority," that "Sir Henry Pottinger, who supersedes Capt. Elliott, has been instructed to demand a very large acquisition of territory, with such commanding positions as will prevent the recurrence of any farther action on the part of the Chinese; and such commercial advantages as will place Great Britain superior to any other country trading in China." We have no doubt whatever of the truth of this information, and we have none that from the first moment that Capt. Elliott commenced his difficulty with the Chinese, this measure has been looked to as the ulterior view of the expedition. It is perfectly in keeping with British policy from the time that she first became a powerful commercial nation. In every corner of the world she holds "large acquisitions of territory," which, if not producing direct revenue, produce indirect by building up her merchants and her manufacturers.

The history of British India is too familiar to all readers to need more than a mere reference; the progress of British acquisitions, from an insignificant trading house on the river Hoogly, to the absolute government of more than the Indian peninsula, and the possession of an influence which makes the Shah of Persia tremble for his Eastern boundary, is of itself a conquest enough for the history of any nation. In Australia and Polynesia, and on the Western Coast of this continent, we find the same power planting colonial empires. California has fallen under her grasping eye, and before the rest of the world are fully awake to her intentions, Britain will interpose the British cross between Mexico and the Pacific Ocean.

The Southern point of Africa is a British settlement. Trace the coast of that continent up to Sierra Leone, and again we find St. George at home, and discoverers and travellers under his shield pushing into the interior to make that continent also available to British wealth. Nothing is omitted which can strengthen her hands. The little barren isle of St. Helena is her depot for cruisers who, under pretext of stopping the slave trade, (a good end if honestly followed,) are making it unprofitable, if not hazardous to vessels under any other flag to prosecute commerce with Africa. Pass thence to the mouth of the Mediterranean, and here in Gibraltar, Britain holds the keys—and not only the keys to the Mediterranean alone, but absolutely the gate to the Spanish markets. In vain are tariffs and commercial regulations on the part of Spain. Gibraltar is an armed smugglers' depot, and with its facilities for escape and protection for contrabandists, its convenient warehouses, to which goods are openly consigned from England, and from which they are openly loaded on board of smuggling luggers, the idea of preventing contraband trade, on the part of Spain, is absurd and impossible. Pass up the Mediterranean and we come to Malta, another English island; and when the



smoke of negotiation is cleared away as thoroughly as the cannon smoke from the bombardment of St. Jean D'Acre, we shall find Great Britain in possession of a "great acquisition" on the Eastern shores of the Mediterranean. Thence her road is as good as open to India.

In our direction she has played the grandest card in the whole of her modern shuffling. The manumission of the slaves in her colonies, while it hides the worse than slavery in British East India, looks like a great measure of philanthropy. Look at her subsequent acts, and what does this boasted manumission prove but the skilful move of an accomplished game at draughts. It is but "giving away," to secure a prize of thousandfold value over what has been surrendered. Emancipating the slaves in the comparatively unimportant British Colonies is the first grand step in a demonstration upon Cuba. Already are negotiations on foot which will end like all British treaties with weaker powers, in a resort to the *ultima ratio regum*—Paixhan guns, and the "treaty stipulations," carried at the point of the bayonet! England is bent on possessing the Island of Cuba, the key of the Gulf of Mexico; and the price paid for the manumission of the negroes in her Islands is to be refunded out of the "acquisition" of Cuba. The apparent magnanimity of her example emboldens and strengthens her demands on Cuba for what amounts to a like manumission, without, however, the payment of the masters. So much for her philanthropy.

Meanwhile, John Bull has already got a foothold in Central America. The king of the Musquito Shore, a savage potentate, has, doubtless, under direction of some English emissary, willed all and singular his dominions, personal property, lands, tenements and hereditaments to Queen Victoria. To enforce this will, a British sloop of war has already repaired to the Musquito country, and a new king, appointed by her Majesty Queen Victoria, reigns under the shelter of British artillery. From this "acquisition" and the English settlement in Honduras, we may one day see the whole of Central America in the hands of Great Britain. By what principle of modern national law this proceeding has been confirmed and ratified, we are not advised; nor, to John Bull does it matter, so that a pretext has been afforded him to take possession. And with such facts as these occurring, the British Colonial and other editors prate of "Yankee rapacity."

And now, to return to China, whence we started. To make open plunges for conquest, does not answer for even England to practise on a heathen nation; though China has long been watched, as the wolf eyed the sheep. A Jack in Boots, under the style and title of H. B. M. Superintendent has been not only allowed, but encouraged in blundering the affair into a quarrel. Having been captured, and insulted, having grossly mismanaged till the Chinese have been cheated with the idea that in quarrelling with John Bull they were dealing with cowards, having, in fine, provoked the poor fools into giving a pretext for bombarding and killing them like dogs, Capt. Elliott has done his duty. Fools under discretionary orders, can easily effect a quarrel, but they cannot manage it so well after it is made. Elliott is, therefore, superseded, and Sir H. Pottinger goes out to attack Peking, and lay the foundation of a British China, to match the British India. The man who has unconsciously blundered into doing what was hoped of him, goes home, perhaps to be reprimanded for his incom-

petency, when it was for that he was appointed, and by it that the British gain an empire.

News from China has just been received, but not so late as our previous advices, coming only down to the 12th of Nov. The papers, however, confirm previous news, and fill up some of the details. They confirm, to our mind, the theory of the real intentions of England which we have here given; and they give us new proofs of Elliott's character. His negotiation with Canton is only the acceptance of a ransom from the inhabitants. The imperial government will disavow it, if, indeed, they ever hear of it. The matter will be represented to the Brother of the Sun and Moon as a driving of the foreign barbarians out of the river; and the event far from leading the Imperial Council to treat, will bring out new special edicts; and new vaunts of conquest, up to the very hour that the first bomb explodes among the bamboos in the imperial court. And this is a war for which there have been found apologists even among the press in this city. Its incipient steps were conceived in consummate art and lust of power, its progressive stages have been marked by murder and rapine, and its conclusion will be the consummation of greater injustice and rapacity, than a Napoleon ever attempted; and without, too, the gloss of chivalry or heroism to canonize it. Not the light of a farthing rush light of glory glitters about it—not the rattle of a Chinese cracker of éclat attends it. A parcel of poor ignorant heathen have been shot down like dogs, and more will be slain by thousands, till in the end another, larger, and more impudent Gibraltar, like the old Gibraltar, impregnable, is built in China for the protection of English smugglers. Such will be the first step. The last will be seen by our children, who may read proclamations of the Ennlish Governor General of China, instead of Vermillion edicts from the imperial court; unless, indeed, a dominion too widely extending, in too many quarters at once, fall to pieces by its own weight.—*Tattler*.

### Ecclesiastical Intelligence.

#### NEW-HAMPSHIRE.

The Rev. Moses B. Chase, having been appointed a chaplain in the U. S. Navy, has resigned the Rectorship of St. Andrew's Church, in Hopkinton N. H. It is to be regretted that this parish is to be deprived of the services of Mr. Chase, whose labors, during a rectorship of fifteen years, have been in a good degree blessed; and we hope it will be fortunate in supplying the vacancy.—*Christian Witness*.

#### MASSACHUSETTS.

**CONSECRATION.**—The new church edifice, erected by the congregation of St. John's Church, Charlestown, will be consecrated to the service of Almighty God by the Rt. Rev. Bishop Griswold, on Wednesday next, the 10th inst., at half past 10 o'clock, A. M.—*Christian Witness*.

Bishop Griswold preached in the City Missionary Chapel on Sunday last. He has made appointments to hold a confirmation in St. James' Church, Roxbury, on Sunday next; and on Sunday, the 14th, to institute the Rev. Henry Waterman, rector of St. Stephens' Church, Providence.—*Id.*

The Rt. Rev. Bishop Otey preached in several of our churches on Sunday, October 24, in behalf of the Female Episcopal Collegiate Institute of the Diocese of Tennessee.—*Id.*

**ST. PAUL'S CHURCH, BOSTON.**—We learn, with much pleasure, that, at a meeting of the proprietors of St. Paul's Church, held on Tuesday, the 2d inst., the Rev. Alexander H. Vinton, M. D., of Providence, R. I., was unanimously elected to fill the vacancy in the rectorship occasioned by the resignation of the Rev. Dr. Stone. We understand that the meeting was very fully attended, and that a deep and general interest was manifested in the important business brought before the proprietors.

We congratulate the friends of religion and of the Church upon this event; and, should Dr. Vinton accept the invitation given him, we shall feel that renewed strength is imparted to the interests of the Church, and of gospel truth in this city.—*Id.*

#### NEW-YORK.

**EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.**  
*Westchester County.* Twenty-First Sunday after Trinity, October 31, instituted the Rev. John M. Ward into the Rectorship of St. Thomas' Church, Mamaroneck. Sermon preached by the Bishop.

#### BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday in Advent, December 5, St. John's Church, Brooklyn.

Fourth Sunday in Advent, Dec. 19, Christ Church, New-York.

Second Sunday after Christmas, January 2, French Church du St. Esprit.

Second Sunday after Epiphany, January 16, St. Stephen's Church.

Sexagesima Sunday, Jan. 30, Grace Church.

First Sunday in Lent, Feb. 13, Christ Church, Brooklyn.

Third Sunday in Lent, Feb. 27, St. George's Church, New-York.

Fifth Sunday in Lent, March 13, Zion Church.

First Sunday after Easter, April 3, St. Philip's Church.

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, Brooklyn.

**CONSECRATION.**—The Church of the Ascension, a new Episcopal Church, a splendid Gothic edifice, corner of 5th avenue and 10th street, was as we are informed, consecrated to the service of Almighty God on Friday morning of last week, by the Right Rev. Bishop Onderdonk, assisted by the Right Rev. Dr. Ives and Rev. Drs. Milnor, and Eastburn, the rector. The consecration sermon was preached by Bishop Onderdonk.

The Rev. W. H. Moore, having resigned the charge of St. Luke's Church, East Greenwich, R. I., desires that all letters or papers should be directed to him at the Episcopal Missionary office.—*Churchman*.

#### PENNSYLVANIA.

**CONSECRATION.**—We are happy to record the addition of another to our number of sacred edifices. On Sunday morning last, 31st ult., Trinity Church, Centreville, Bucks county, was consecrated to the worship and service of Almighty God, by the Rt. Rev. Bishop Onderdonk. Morning prayer was read by the Rev. Dr. Clay, of Philadelphia, assisted in the Lessons by the Rev. Mr. Wiltberger, rector of the Church, and the Sermons preached by the Bishop. In the afternoon, the Rev. Dr. Clay preached, and on both occasions the church was crowded to overflowing.

This neat and commodious building is of stone, containing about sixty pews, with a comfortable vestry-room adjoining. Its erection is mainly owing, as many of our city readers are aware, to the zeal and liberality of William Stavely, Esq., who now resides in its immediate vicinity. We understand that for several months past, quite a



large congregation has assembled on every occasion of worship, and that the prospects of the new Church are very encouraging.—*Ban. of the Cross.*

We understand, that the Rev. Charles V. Kelly, rector of St. Stephen's Church, Harrisburg, is about editing and publishing an American edition of a valuable old English copy of Family Prayers.—*Id.*

#### SOUTH CAROLINA.

We regret to learn by the Charleston Gospel Messenger, that the "Society for the Relief of the Widows and Orphans of the Protestant Episcopal church in the diocese of South Carolina," have lost nearly \$17,000 of its capital in stock of the late United States Bank.

The Rev. Ulysses M. Wheeler, late rector of Trinity Church, Society Hill, S. C., died on the 10th October. He was formerly of the diocese of New York.

#### OHIO.

The Rev. James Jay Okill, having resigned the charge of Trinity Church, Troy, Ohio, and accepted a unanimous call to St. Paul's Church, Norwalk, in the same state, requests that all papers and letters will be directed to him accordingly.

#### MISSIONARY INTELLIGENCE.

**MISSIONARY NOTICES (DOMESTIC).—**The Rev. Foster Thayer, and the Rev. George B. Engle, have been appointed missionaries in Indiana, and have proceeded to that diocese.

The Rev. Oliver H. Staples has been appointed a missionary in Tennessee, and assigned to Jackson and vicinity.

The Rev. Benjamin Hutchins has been appointed a missionary in Illinois, and assigned to Albion and vicinity.

The Rev. Edward Waylen has been appointed a missionary in Michigan, and has proceeded to that diocese.

The Rev. Fernando C. Putnam has resigned his appointment as a missionary in Maine.

The Rev. R. S. Adams, and the Rev. B. B. Killikelly, D. D., have resigned their appointments as missionaries in Indiana, the latter on account of ill health.

The Rev. G. S. Davis, and the Rev. Alanson Phelps, some time since appointed at their request missionaries in Indiana, are understood to have relinquished their appointments.

The Rev. A. H. Cornish has resigned his appointment as a missionary in Illinois, and taken charge of a parish in the diocese of New York.

The Rev. J. D. Mead has resigned his appointment as a missionary in Missouri, and has gone to the Sandwich Islands, *via* Mexico and California, in pursuit of health.

The Rev. Isaac Smith has resigned the station at St. Charles, Mo., on account of ill health, and returned to Pennsylvania.

The Rev. J. G. Hull, appointed at his request a missionary in Missouri, is understood to have relinquished the appointment.

We regret to inform our readers of the death of the Rev. G. R. Pinching, missionary at Charlestown and vicinity, Tallahatchie county, Mississippi. The only information we have received relative to this sad event, is that he died at his station, of congestive fever, on the 4th of September last.—*Spirit of Missions.*

**FUNDS FOR DOMESTIC MISSIONS.**—The funds of the Domestic Committee are entirely exhausted,

and all of the dues to missionaries for the first of October last, are not yet paid. The clergy in their respective parishes are respectfully but earnestly appealed to, for early attention to this important matter. Between 8000 and 9000 dollars are wanted by the first of January. May God open the hearts of all to respond generously to the call of the Church!—*Id.*

**CONSECRATION OF THE BISHOP OF JERUSALEM.**—The archbishop of Canterbury on the 6th of Sept., laid upon the table of the house of lords a bill to amend the act passed in the reign of George III. empowering the archbishop of Canterbury or the archbishop of York, for the time being, "to consecrate to the office of bishop, persons being subjects or citizens of countries out of his majesty's dominions;" under which act Bishops White, Provost, and Madison were consecrated at Lambeth, by the archbishop of Canterbury at the concluding part of the last century. The present bill after setting forth in its preamble, that it is expedient to enlarge the powers given by the above act, provides that it be lawful for the archbishops to consecrate British subjects or citizens of any foreign kingdom or state, to be bishops in any foreign country, for the purposes in said act mentioned, whether such foreign subjects or citizens, be or be not subjects or citizens of the country in which they act. It also enacts that such bishop or bishops may exercise spiritual jurisdiction within such limits, as may from time to time be assigned by her majesty, over the ministers of British congregations of the united Church of England and Ireland, and over such other congregations, in such countries as may be desirous of placing themselves under his or their authority. This movement on the part of the primate of the English Church, has originated, no doubt, in the proposition which we understand has recently been made by a person of high rank in Prussia, to endow a bishopric of Jerusalem, offering for that purpose, the sum of 15,000*l.* on the condition that he have the privilege of alternate nomination to the see, of some British subject. In case the bill of which we have given some account, was enacted by parliament, and no untoward event occurred, the interesting services of consecrating a bishop for Jerusalem, was to take place in the middle of last month; and had either of our bishops, who spent the last summer in Europe, remained in England to the period designated, it was understood that he was to be invited to participate in the services of the occasion.—*Southern Churchman.*

#### Literary.

*For the Church Record.*

#### OLD ENGLISH LITERATURE.

NUMBER XXXIX.

RICHARD HOOKER AND BISHOP SANDERSON.

The names of the "judicious" author of the Ecclesiastical Polity and the Bishop of Lincoln may be fitly coupled together as champions of the Church of England and as among the most learned divines and best men of their time. They resembled each other closely in other respects. They were both masters of controversial theology and regarded as the ultimate appeal in all questions relating to casuistry, to speculative doctrine, and to church government. Both were held in the highest esteem by the King, who was the peculiar patron of the clergy; in his reign undoubtedly the ablest body of men in England. Thus, we read that a few days before his death, Charles I. recommended to his children "the diligent reading of the first

five books of the laws of Ecclesiastical Polity, *even next to the Bible*, as an excellent means to satisfy private scruples, and settle the peace of this church and kingdom." The King, in his will, "bequeathed to the princess Elizabeth, his daughter, the Sermons of Bishop Andrews; Archbishop Laud's work against Fisher, which, he said, would ground her against popery; and Mr. Hooker's Ecclesiastical Polity." The sagacious monarch well knew the close union that had ever subsisted between the Monarchy and the Hierarchy, and displayed no little policy in the respect he paid the bishops and clergy, as well as the high place and reverence he exacted for them, from the people. As chaplain in ordinary, Sanderson preached his month before the King regularly, who took great delight in discussing with him questions of casuistry, in the resolution of which the Bishop was foremost. The King used to say of his sermons, "I carry my ears to hear other preachers, but I carry my conscience to hear Mr. Sanderson, and to act accordingly." This was more than an empty compliment, for in the private offices of religion and social morality Charles I. was allowed universally, to have been a good man and honest Christian.

As preachers, our Divines were not unlike. Hooker had nothing of the orator about him, in the pulpit; however rich and magnificent were his occasional written declamations. We are told he looked straight forward at some one object, and gave himself little trouble to attract his audience by the charms of voice and manner, making the common mistake of thinking that the weight of his matter rendered any attention to the manner of delivery quite superfluous. Sanderson had as little of the rhetorician about him as Hooker. He had a clear and logical intellect, and a turn rather to metaphysical subtleties than to open, flowing eloquence. As a writer, the great work of Hooker places him out of comparison with Bishop Sanderson; but the sermons of the latter still remain as monuments of his learning, method, and also of the peculiar defects of contemporary preachers. Though they both lived the lives of scholars and retired philosophers, yet many incidents of note occur in their lives, especially in the history of Hooker. The romance of these incidents loses none of their interest in the hands of Izaak Walton. In that charming romance of the Vicar of Wakefield, allusion is made to the celebrated staff given by Bishop Jewel to Hooker, and which the good vicar gave to his wise son, Moses. The story runs thus in Walton:

Hooker had just recovered from a severe illness, when "he took a journey from Oxford to Exeter, to satisfy and see his good mother; being accompanied with a countryman and companion of his college, and both on foot—which was then either more in fashion, or want of money, or their humility made it so; but on foot they went, and took Salisbury in their way, purposely to see the good Bishop, who made Mr. Hooker and his companion dine with him at his own table, which Mr. Hooker boasted of with much joy and gratitude when he saw his mother and friends. And at the Bishop's parting with him, the Bishop gave him good counsel and his benediction, but forgot to give him money; which, when the Bishop had considered, he sent a servant in all haste to call Richard back to him; and at Richard's return, the Bishop said to him, 'Richard, I sent for you back to lend you a horse, which hath carried me many a mile, and, I thank God, with much ease;' and presently delivered into his hand a walking staff, with which



he professed he had travelled through many parts of Germany. And he said 'Richard, I do not give, but lend you my horse: be sure you be honest, and bring my horse back to me at your return this way to Oxford. And I do now give you ten groats, to bear your charges to Exeter; and here is ten groats more, which I charge you to deliver to your mother, and tell her I send a Bishop's benediction with it, and beg the continuance of her prayers for me. And if you bring my horse back to me, I will give you ten groats more, to carry you on foot to the college: and so God bless you, good Richard.' "

The account of Hooker's marriage is conformable to our idea of the simplicity of the good man. It seems there was a customary house of retreat, for all country clergymen coming up to London to preach, which was kept by a Mr. Churchman. On Hooker's first visiting that city, he reached the house, after a long and wet journey, and was taken such good care of by Mrs. Churchman, who gave him a warm bed, and all the concomitants of a cheerful and comfortable lodging, that he felt very grateful to her. The honest man was frank enough to express himself very ingenuously; upon which Mrs. Churchman, who, like a true woman, had from the first perceived his simple and credulous disposition, by dint of insinuating counsels, such as, that he required one to take care of him, and see after his personal comforts, managed to entrap him into an engagement with her daughter. He had, previously, without suspicion, offered her the province of choosing for him a wife. Unlike the modern Cælebs, he was willing to intrust to another so important a duty. The choice was, of all others, the worst that could have been made. The wife proved a perfect Xantippe, without any redeeming quality whatever. She made him tend the sheep and rock the cradle, and otherwise so shamefully treated this meekest of men, as to call out the compassion of ten of his old scholars who visited him. The mildness of Hooker's temper was proverbial, and doubtless was not a little tried by the vagaries and humors of his petulant help mate.

Sanderson was free from such trials, passing his days quietly, so far as domestic concerns were concerned; and even in theological disputes, so equable in his passions, as frequently to be chosen moderator by both parties, in the very heat of controversy. The only personal humor that is recorded of him, is an excessive love of genealogies, of which he was a most diligent collector, and to which he was probably, first inclined by his researches into antiquarian history and family records, and which was confirmed by the exercise of a wonderfully strong and ready memory.

Sanderson's fame as a writer is not comparable to Hooker's; but in his day he excited perhaps an equal degree of influence, and rose much higher in the Church.

The Ecclesiastical Polity of Hooker will find few readers out of the Church. Yet there are noble passages in it that richly reward perusal, such as the magnificent encomium on Law, the rich passages on Church Music, Church Architecture, the Sacraments, etc., etc. The latinized style, so often objected to, and so ill adapted for the general topics of discussion, is in harmony with his large thoughts and weighty arguments, and written in a less elevated and more direct style; the force and coloring of this master of language might be considerably diminished, if not almost entirely lost.

J.

FRAGMENTS FROM GERMAN PROSE WRITERS:  
*Translated by Sarah Austin. D. Appleton & Co., 200 Broadway, New York.*

The Germans are, at the present moment, the most intellectual nation on the face of the globe. Their authors are not only the most learned, (that has long been admitted,) but they are also the most knowing: they have subtlety of understanding and richness of fancy: they are at once critics, historians, poets and philosophers. Germany, of all the European States, most prizes the pursuits of Literature and the reputation of her men of Letters, and the German character, of all modern national characters, is at once the sincerest, the deepest; the most enthusiastic, yet the most meditative; the most laborious, yet the most fanciful—we say this confidently of the States of Continental Europe—we may pause when we come to England, and ought to hesitate when we speak of our Fatherland.

The mere English reader may (if he reads with a sympathetic spirit,) easily recognize the above truths, in reading the translated Dramas of Goëthe and Schiller: the admirable fictions (containing a world of high philosophy as well as shrewd penetration, and richly adorned with the hues of imagination and sportive humor) of Goëthe, Richter, Hoffman, Musdus, Tieck, La Motte Fouqué: the minor poems of Goëthe, Schiller, Körner, &c.: the histories (so compact, so accurate, so philosophical,) of Novalis, Schiller, Herder, Heine, Müller, Ranke: the acute and brilliant criticism of Goëthe (again), of the Schlegels, of Menzel, of Lessing, and of Heine: the generous yet profound philosophy of all of the above, to say nothing of the professed metaphysicians, whose acquaintance is less to be sought. The exaggerated sentimentality and romantic heroes of the earlier novelists, the bombast of the mistaken German Epics and Holzetne melodramas, the irreligion and infidelity of some schools of German theology, are not to be taken into the estimate of the German Literature, as they commonly are any more than the works of a hundred trashing novelists, of at least fifty wretched poets, and no less than a score of blaspheming skeptics, in English Literature, are to be taken as fair samples of that glorious collection of authors.

To Carlyle and to Mrs. Austin, the English reader is more indebted than to any other two, if indeed they be not worth all the other critics of German put together. Mrs. Austin has fairly earned a handsome reputation by her labors, most gracefully and accurately executed. She has collected the Characteristics of Goëthe, translated Ranke's great history of the Popes, and given to the public this admirable volume of excerpts from her German studies. In the present volume extracts from several authors less generally known out of their own country, are presented in a singularly lucid and skilfully adapted translation. Altogether the book is one every person of any pretension to a liberal inquisitiveness of mind ought to procure, for it is a complete storehouse "of nectar'd sweets, where no crude surfeit reigns." We are strongly tempted to extend this brief notice, (brief for so important a subject,) into a regular criticism, but desist when we recall the fine things, both Carlyle and Mrs. Austin have written on the same topic. We, therefore, feel obliged to content ourselves with transcribing a few admirable sentences (we have not room for more extended paragraphs,) from these German poets, wits and philosophers.

Page 15. It is only necessary to grow old, to

become more indulgent. I see no fault committed that I have not committed myself.—Goëthe.

20. The finest hair casts a shadow,—Goëthe.

21. We are near waking, *when we dream that we dream.*—Novalis.

— If the world is to be held together by lies, the old, which are already current, are just as good as the new.—Lessing.

38. There are souls which fall from heaven like flowers: but ere the pure and fresh buds can open, they are trodden in the dust of earth, and lie soiled and crushed under the foul tread of some brutal hoof.—Jean Paul.

60. *Modern poets put a great deal of water in their ink.*—Goëthe.

85. *Character is a perfectly educated will.*—Novalis.

97. *The less tenderness a man has in his nature, the more he requires from others.*—Rahel.

140. It is as if women made everything with their hands, and men with tools.—A. W. v. Schlegel. J.

#### NEW BOOKS.

The Appletons have sent us this week, (it seems a week cannot pass without a rich issue from this fruitful house,) two new juvenile books for the holidays. I. *The Juvenile Naturalist*; or, Walks in the country, by the Rev. B. H. Draper. Autumn and Winter are the seasons selected for the out of door excursions and peripatetic lectures of the good Rector. The little volume is full of good knowledge and facts for the young. II. *The Old Oak Tree*, is a moral tale, and we dare say, though we have not read it, from the imprimature of the Society, under whose direction it was printed, it is a good book.

Also, *an Outline of the Argument against the Validity of Lay Baptism*, by Rev. John D. Ogilby, A. M., (St. Mark's church in the Bowery,) Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church. A neat 12mo. of 204 pages on an important topic.

#### NEW-YORK LYCEUM: *Second Annual Report.*

We have received the second Annual Report of the New-York Lyceum. Although an infant association, it seems a vigorous one, and the tone of the report is, that the plan so far has succeeded. The Board of Directors say:

"In reviewing the operations and progress of the Lyceum during the past year, it is a satisfaction to its friends to know, that a deep interest in its welfare has been manifested by all classes of our fellow citizens, and that continued expressions of public approbation have thus far cheered its pathway. The friends of science and religion have seen in its organization a spirit and purpose which they most heartily commend, and the reverend clergy of various denominations with other influential citizens have repeatedly borne testimony to the beneficial influences which such an Institution is calculated to exert in this large and growing metropolis."

Accompanying the report is a circular to clergymen, which sets forth the objects of the association, which we give below:

"The considerations which principally led to the formation of this Association were, 1st, That in this city of 300,000 inhabitants, there is not one library of a general and comprehensive character, open to all classes, at a rate sufficiently low to meet the necessities of the great majority; and 2d, Nearly, if not quite all the public libraries are composed, in a very considerable degree, of works, of a character unfitted to the intellectual and moral culture of their readers, and indeed too often calculated to destroy, or prevent the formation of, a taste for such a course of reading and reflection, as would make stronger minds, more enlightened reasoners, and better citizens.

It is the design of this Institution to furnish a library of select books, chosen with especial regard to their intrinsic value, and correct moral tendency: and to establish a regular course of instructive lectures, on topics of scientific research, popular interest, and moral truth: al-



so, to embrace any other means that may, from time to time, be suggested for promoting the usefulness of the Institution—such is in a tale to afford the widest scope, and to combine the most comprehensive facilities, for cultivating the intellectual capacities and moral affections of its members.

That the benefits of the Lyceum may be as widely extended as possible, the Directors respectfully request every clergyman who may receive a copy of this report to take an early opportunity to present the subject to the young men of their parish and recommend it to their attention; that in case any of them should come to New York to reside they may avail themselves of the benefits of the Institution.

A line addressed to the President or any other officer of the Lyceum, from any settled Minister will be considered a sufficient introduction for any young man to our Library and Reading Room, where the stranger can at his leisure examine the plan of the Institution, and, if he chooses, become a member.

*From the Church of England Quarterly Review.*

CONFERENCES of the Reformers and Divines of the early English Church, on the Doctrines of the Oxford Tractarians, held in the Province of Canterbury, in the Spring of the Year, 1841. Edited by a Member of the University of —. London: Seeleys. 1841.

We are of opinion that critical severity is rarely very useful in deterring men from writing trash. If they are that way given, they will console themselves with the conclusion, that prejudice and bad taste prevail to a most astounding degree, and they themselves, alike condemned to the censure of critics and the neglect of readers, the only eminent poets, profound theologians, or practical philosophers of their day. It is, however, possible to write that which, though in a certain degree and under certain circumstances good, becomes useless when otherwise exhibited. The papaphobia—may we be allowed such a word, which now prevails among many—is a very different thing from that wholesome horror of Popery which ever distinguishes the member of a Reformed yet Catholic Church. Now the book before us is one which is evidently written with good desires and Christian intentions, yet we conceive that the whole is one mistake; it is an attempt to prove that the Oxford Tractarians are wrong, by adducing against them a host of Anglican authorities. But as they have published a *catena* of their own, this book is but arraying bishop against bishop, doctor against doctor, and very often the same individual, as exhibited by the “Member of the University of —,” against himself, as cited by “members of the University of Oxford.” One of our objections to the Tractarians is, that they do make such a *catena*: for the opinion of many men, though it may strengthen our belief, or overcome our judgment, cannot make that true which is false, or that false which is true. We have to refer to the *authorized formularies* of our Church as authoritative; and to Cranmer, and Ridley, and others, only so far as, in our judgment, they rightly interpret those Articles. The Church is the interpreter of Scripture—the Fathers the witnesses of the Church: individually, each man’s opinion is worth only what his own personal wisdom and learning makes it worth; and as to collective opinion, we have already spoken of that. We object to this book, too, because the author puts it forth, not merely anonymously, but as the member of some unnamed University. Candidly speaking, we must consider this quackery: we have, over and over again, expressed our dissent from the Tracts and their followers; and we grieve to say, that very few of their opponents are there who do not write less skilfully, less learnedly, and less charitably.

## Anthology.

### THE CHURCHES OF OUR LAND.

BY MISS MARY ANNE BROWNE.

They lie in valleys buried deed,  
They stud the barren hills;  
They’re mirror’d where proud rivers sweep,  
And by the humbler rills;  
A blessing on each holy fane,  
Wherever they may stand,  
With open door for rich and poor,  
The Churches of our Land!

Ye boast of England’s palaces,  
Her cities, and her towers;  
Of mansions where her sons at ease  
Dwell midst her greenwood bowers;  
But a deeper sense of reverence  
God’s temples should command,  
While knee shall bend, and prayer ascend,  
In the Churches of our Land.

Oh! pleasant are the pealing bells,  
Heard at the Sabbath time,  
Calling to prayer from hills and dells,  
With their melodious chime;  
And glorious is the sacred song,  
Swell’d by a fervent band,  
When the organ’s note doth proudly float  
Through the Churches of our Land.

Talk not of England’s “wooden walls,”  
Her better strength is here;  
Here trust around the spirit falls,  
Subduing doubt and fear;  
Here her brave sons have gather’d power  
Nerving each heart and hand—  
Most fearless prove those who best love  
The Churches of our Land.

They stand, the guardians of the faith  
For which our fathers died;  
God keep those temples still from scathe,  
Our blessing and our pride!  
Our energies, our deeds, our prayers,  
All these should they command,  
That never foe may lay them low,  
The Churches of our Land.

## Miscellaneous.

*For the Church Record.*

### COLLOQUIA NOCTURNA.

NUMBER II.

*Rector’s study—the deacon at a table reading aloud—the Captain sitting by the fire-side smoking—the Counsellor walking up and down the room.*

*Counsellor.*—Will you read that last passage again deacon?

*Deacon.*—(reads) “considering the special countenance given in Scripture to quiet unanimity and contentedness, and the warnings directed against disorder, irregularity, a wavering temper, discord and division; considering the emphatic words of the Apostle, laid down as a general principle, and illustrated in detail, ‘Let every man abide in the same calling wherein he was called;’ considering, in a word, that change is really the characteristic of error, and unalterableness the attribute of truth, of holiness, of Almighty God himself, we consider that when private judgment moves in the direction of innovation, it may well be regarded with suspicion and treated with severity. Nay, we confess even a satisfaction, when a penalty is attached to the expression of new doctrines, or to a change of communion. We repeat it, if persons have strong feelings they should pay for them; if they think it a duty to unsettle things established, they should show their earnestness by being willing to suffer.”

*Counsellor.*—Such language strikes me as being somewhat unguarded, and I cannot subscribe to the opinions it expresses.

*Capt.*—Deacon, I was not here when you began, and you must therefore allow me to ask who is the great “we” that “considers” and “confesses” and “repeats” in such *ex cathedra* style. I think the chap would make a magnificent grand inquisitor, and preside with great dignity at an auto-de-fe.

*Deacon.*—I am reading an article on “private judgment” in the July number of the “British Critic.”

*Capt.*—Ay, very good. I thought it came from

the sweet-scented school. Now, deacon, have you any knowledge as to which of the fathers furnished this specimen of christian benevolence?

*Deacon.*—No matter whence it came Captain, the question is—is it true? I suppose however it came from none of the fathers.

*Capt.*—You handle its paternity as daintily deacon, as if you were a little ashamed of the bantling. Your own piety and good feeling are somewhat startled at the broad recommendation of persecution, and your veneration for the fathers induces you to shift responsibility from them as dexterously as you can. But it will not do. *Suum cuique tributo*; (I believe that is good latin, Rector.) You will find, Mr. Deacon, that Augustine in substance said all that you have been reading, long before your reviewer was born. I suppose, according to your interpretation of patristical “authority,” we are consequently bound to believe it all.

*Deacon.*—You are at liberty to believe what you please, Captain.

*Capt.*—Am I? Thank you. Then, deacon, you will not take offence if I say that I believe you do not know every thing; and further, I believe that this reviewer is in a like predicament. Would you light up again the flames of Smithfield? Pray, Rector, is not this “British Critic” one of the organs of the gentlemen of the modern Oxford school?

*Rector.*—It is, and I am really loth to think that such men as Dr. Pusey, and Mr. Newman, entertain opinions as silly and wicked as those here avowed. The same number of the Review contains an article on Jewell, disgustingly offensive to every true protestant.

*Deacon.*—But, Rector, Messrs. Pusey and Newman are not responsible for that. The Review is no longer in their hands. A young gentleman by the name of Moseley, conducts it, and since the appearance of this number, they have disavowed all connexion with it.

*Capt.*—Yes, I had heard as much before, and was very happy to learn that such respectable gentlemen were quite ashamed of Mr. Moseley, and felt it necessary to acquit themselves of all participation in his invective and stupidity; and I have been puzzled to settle for myself to what school the “Critic” does appertain, since old fashioned protestants will not accept it, and the leaders of the Oxford gentlemen now discard it. Poor Mr. Moseley! he did not practise “reserve” enough in communicating his views of truth, and so the young neophyte has fallen an unhappy victim to his excessive candor. Unfortunate Mr. Moseley! he must e’en go I fear to Rome, where his candor may be forgiven for the sake of his opinions.

*Deacon.*—I am sorry to find, Captain, that you think so unfavorably of the Church of Rome.

*Capt.*—A little more precision would please me, deacon. Of the *corruptions* of the Church of Rome I confess my opinions are very unfavorable; for I am a Protestant, and glory in it too. Of the Church of Rome as a branch (though corrupt) of the Church of Christ, I think with sufficient kindness to pray that she would purify herself, and—

*Deacon.*—Why then you seem friendly to the promotion of Catholicity.

*Capt.*—Ah, there is another of the modern party words of the day. Catholicity! as if all God’s truth must be sacrificed to the fancy of an universal acquiescence of Christians in all things. Yes, yes: the Oxford gentlemen forsooth, would do nothing more by their writings than promote catholicity; but how? Why by surrendering every thing, and meeting no surrender in return. When did Rome ever yield any of her dogmas? Even Dr. Pusey has said he finds no spirit of concession in the Church of Rome. What then must be our illustration of Catholicity but an entire merger of ourselves in that church. But, deacon, admit that we glided back by degrees to Rome, until no point of difference remained between her and ourselves, how then have we attained this fond fancy of Cath-



licity? Is Rome all of Christendom? Where is the Greek Church? Are there not points of difference between her and Rome that have lasted for centuries? Does Rome make any effort at Catholicity by proposing to adjust these differences? Not at all, but she hails with delight the disposition shown by the Oxford gentry to sacrifice every thing for union with her. If we all went over bodily to the Church of Rome to-morrow, the Church of Christ would still be divided, for our new mistress would make no effort at reconciliation with the Greek Church. No, no, let Rome make a move herself, if she really desires unity. One of her priests told me the other day that he had no doubt in ten or fifteen years the Church of England would once more be in the bosom of Rome.

**Rector.**—And what did you say to him, Captain?

**Capt.**—I asked him if he had heard that strong suspicions were entertained in the Eternal City that his holiness had been in secret correspondence with Joe Smith, and was about to join the Mormons; and I looked as grave with my question as he did with his assertion.

**Counsellor.**—The truth of this matter, Rector, appears to me to lie within a narrow compass. What mean we by Catholicity? Universality of belief: (not universality of rites, ceremonies, outward observances, for in these the Church Catholic has, in its different branches, always differed.) Well, belief of what? Of THE REVEALED TRUTH OF GOD. If, therefore, a portion of the church has laid aside, or obscured, or denied the truth of God, no principle of adherence to Catholicity requires of another portion of the church to purchase union at the expense of divine truth; for as to such portion of that truth as is perverted or denied, the offending church, however numerous it may be, is not in the strict theological sense, Catholic. The question, therefore, which presents itself is, whether any part of the church has perverted the truth. We must adopt Pilate's language, and ask "What is truth?" How shall we settle it? clearly by the exercise of our understandings upon testimony, and the use of our judgments as to the meaning of language; and say what you will, each one must in some mode do this for himself, for no man can believe a truth for another, no man can entertain a settled conviction for his neighbor; belief is a personal act of each individual mind. You may indeed tell men that the truth has been settled for them, and that they must receive it on pain of damnation; and this the Church of Rome does, resting the assertion on her claim of infallibility; but after all, the man exercises an individual act in believing the assertion, (if he does believe it,) and so Rome herself is at last obliged to bend to the constitution of human nature, and leave belief as God left it, to be the spontaneous act of each individual. Now reject, as we certainly do, the claim to infallibility, and it would be hard to tell why if the man is left to himself to believe the assertion that the truth has been settled for him, he may not also be left to determine whether any proposed dogma agrees or disagrees with the word of God. Rome is right in principle, when, asserting that she is infallibly true, she makes no concessions—truth, therefore, and truth only, in her view, is the basis of Catholicity; herein I agree with her; but as I deny her security for truth and truth only, viz: her infallibility, I contend that I must seek for truth by such aids of understanding as God has given me. If I do it honestly, and yet err, I believe God will mercifully pardon my infirmities.

**Capt.**—I tell you, Counsellor, you ought to have been a preacher. Deacon, I wish you may ever deliver as sound a discourse as that we have just heard. Now let me in my way, say a word about this infallibility of the Church of Rome. To claim it is as pretty a piece of impudence as ever a modest man laughed at. What is the evidence of this infallibility? Why, Pope has contradicted Pope, and council has censured council, until they

have forced me to believe that they are infallible for getting up a theological dispute and proving themselves to be poor weak mortals just like you and me, deacon. But I should like to know what it is they call the Church of Rome? Is it an abstraction? Is it or is it not a company of human beings, and as such have they brains, and do they perform their own thinking on common topics like other people; and do they ever make mistakes on ordinary matters, and do they all this individually, every one for himself, because if they do I really cannot see how they are to have one universal mind, pro-creating one huge thought for themselves as a religious body; so that after all, the opinions of the church at best are but an aggregate of individual opinions, and I cannot see why, if God lets them as individuals have an opinion about his truth, he does not let me also as an individual have my opinion, unless indeed, they can show me that God has promised them to make their opinions right when they bring them together into a lump, though they may be never so erroneous taken singly. But, deacon, let us go back to this chap of a reviewer—what do you think of him?

**Deacon.**—Why, Captain, to speak candidly, I cannot entirely agree with him.

**Capt.**—There—I knew it, for you are a kind-hearted, honest man, my dear young friend, and notwithstanding my rough mode of speech, I both love and respect you, but let us hear the Rector, he is about to say something.

**Rector.** I am glad, Captain, that you will at length afford me the opportunity of speaking; you have had it mostly to yourself for some time.

**Capt.** Dear Rector, I cry *peccavi*. It was the fault of that capital cigar, though. It always is so. One such cigar makes me talk a great deal, upsets my usual taciturnity, and invariably puts to route my characteristic modesty and diffidence.

**Rector.**—Oh, do not understand me as objecting to your garrulity. What I was about to say was this. The sentiment of the reviewer seems to be founded on the position that all change of opinion is *per se* wrong, and, therefore, deserves severity; whereas a change of opinion not only may be right and a duty, but is often the very best proof of honesty.

**Counsellor.**—I once knew a man who adopted as an aphorism the saying, "an honest man never changes his opinions," and I confess it convinced me that he was either a fool or a knave. None save a man who infallibly knows himself to be always right, but may find error in his opinions, and therefore may change them; hence he who never changes must be fool enough to presuppose himself infallible; or if he do not, must be aware of frequent hasty errors of opinion, and therefore is a knave to deny it.

**Capt.** Our young Mr. Moseley, or reviewer, be he who he may, was, I take it, for granted, educated a Protestant and Church of England man, and has now found out that the Church wants Catholicity. I wonder if he has never changed his opinions? Why such stupidity as his would make all error an everlasting pretrifaction; in vain would the world be older, in vain would science bring in her fresh stores of information, her new discoveries; all must be rejected because, according to this wiseacre, "change is really characteristic of error," and the Almighty is unalterable. What presumptuous wickedness is here. God alters not, therefore man must change no opinions! Why is our Maker unalterable, but because he is infinite in knowledge and holiness? What is man? A poor worm, groping his way, crawling into something like knowledge by degrees, and very ignorant even to the last. One of the noblest proofs of moral courage, of uncompromising honesty, is to change a cherished opinion when found by superior light to be erroneous, and modestly, yet firmly to avow the change. How did St. Paul act when he was

converted? Did he deem it sin or folly to renounce former errors? Were not all the apostles men who changed their opinions and relinquished the prejudices of Judaism? Why, all these Oxford men say that they have changed their opinions about the Church of England; they think her sinfully in error by her opposition to what they call catholicity, and they are writing tracts for the very purpose of inducing her members to change."

**Rector.** But the worst part of this writer's view, Captain, is not its nonsense; it is its wickedness. He would treat a change of religious communion with severity; he "confesses even a satisfaction when penalties follow such a change. This is the very principle on which all persecution for religion professes to have proceeded. The man is behind the age by centuries if he thinks men are to be dragged into theological opinions; he would carry his creed through the world on the point of the bayonet, and write the triumphs of what he calls God's truth in the blood of slaughtered heretics; yet ask him what is the characteristic of our Maker, and he answers *love*! Detestable wickedness!

**Captain.** Thank you, my dear Rector, I like to hear you when you warm up; but I must be going, so just let me light another cigar and talk it out in the street.

We publish the following communication in reply to P. E. C., having omitted certain paragraphs, which appear to us in nowise to affect the question at issue.

For the Church Record.

MR. EDITOR:

A correspondent of yours, who modestly calls himself P. E. C. (if he calls himself anything) has strained at a gnat, for my adopting the name of an humble though *inestimable* tract, while he swallows a camel in taking to himself the initials of the whole American Church.

Had P. E. C. contented himself in explaining what he did mean by his understanding that the tract is suffered to lie under a strange hiding of dust—and been good natured enough to point out the best method of its prevention, it might have saved me the trouble of any further trespass on your columns, and been more creditable to himself.

While P. E. C. says he is not aware of being guilty of any such audacious sin as an "implied censure on the P. E. Tract Society," he shows his consistency by publishing a direct censure on the society, by saying, "I was informed that they were inclined to drop Bishop Onderdonk's tract, and substitute another more in conformity with the new orthodoxy of Oxford. Who told me so, I know not."

I do not know that the Tract Society are in duty bound to explain either to so great a character as your correspondent, or so humble a one as myself, "to whom on this earth they are responsible." I should suppose, like all other similar societies, they are bound to carry out the wishes of their constituents,—as Episcopalians, to advocate the doctrines and principles of their church—as Christians, to support and inculcate moral and religious pursuits.

However able the tract may be in the estimation of P. E. C., I should doubt its circulation being under obligation to the liberality of P. E. C. from the little personal knowledge he appears to possess of its situation in the society—or of the doings of the society. I should be well pleased to see by his *works* a disposition to carry out his hope, "that this correspondence will have no worse effect



than to draw fresh attention to the tract in question." An extra call for the purchase of a few thousand copies, I have no doubt would be very acceptable, for I am informed, and I know who told me, that their treasury is empty—the treasurer says a few life memberships or other liberal contributions would be thankfully received. \* \*

#### RULE OF FAITH.

We publish below the Report and Resolutions adopted at a recent meeting of the Board of Managers of the Education and Missionary Society of this Diocese. The object of this society is one that should engage the affections, and nerve the zeal of every friend of the Church. But the actual condition of it, as it appears in the report here presented, is such as should mortify and humble us.

While the population of the diocese has increased *one-third* since the organization of the society, there has been, during the last year, less provision made for the object of this society, than during any antecedent year (except the first,) of its existence. And now, we are informed by the Board, that they are compelled, by the state of their finances, to make their appropriations of the *next* year, *one-half* only of the diminutive provisions of the past! That is, they must limit the number of their missionaries to *ten*, or at most *twelve* for the next year. And the reason of this is, the Board inform us, that many parishes have neglected to make the collections for this society required by the canons.

On *them* it depends now to say, whether the society shall be thus contracted in its operations; whether it shall disappoint the hopes of those faithful missionaries already in the field, and take the bread of life from those who seem, by the providence of God, to have no other means of receiving it, but at their hands.

We hope this earnest call will be responded to in a manner that shall cheer the hearts of all who love the Church, and encourage the Board to increase, rather than diminish their operations for the coming year.

At a meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church, in the Diocese of New York, held in the city of New York on the fifth day of November, A. D., 1841, the following Report and Resolutions were adopted.

#### REPORT.

The committee appointed to consider and report upon the course which it would be prudent and expedient for the Board to adopt in its future operations, especially in reference to its present indebtedness and obligations, and its present and future resources, respectfully report—

That in conformity with the instructions contained in the resolution under which they act, they have conferred with the Bishop of the Diocese, and submit the following as the result of their deliberations:

The Committee, in common with those other members of the Board, who have participated for a series of years in the management of its concerns, have long felt no little embarrassment in the discharge of their duties, arising from the difficulty of ascertaining the means by which their engagements, which are necessarily made in anticipation, were to be met, with that promptness and fulness which should characterize all transactions among men, but especially those of the nature here referred to.

To attain this object, the Board have kept the

Church and Diocese constantly advised of the extent of their obligations and resources, and there have been times gratifying to the heart of every Churchman, when the appeals of the Board have been responded to with signal liberality, but there have been others, and more frequently, when the result has been otherwise.

The receipts of the year just terminated have been less than in any antecedent year, except the first, since the organization of the society in its present form. This may be ascribed partly to the withdrawal from our Treasury of the income heretofore received from the Permanent Funds, transferred to the Western Diocese, partly to the retention by that Diocese of its own collections, and partly, and doubtless in a very considerable degree, to the omission of a large number of congregations to make the collections required by the canons.

With a population, at least, one-third greater than at the commencement of the period above referred to, and while the Missionary operations of the Church generally have been greatly enlarged, and are prosecuted with increased and increasing energy and zeal, *we* have remained almost stationary. Thousands of brethren of our own communion, within the constitutional sphere of our labors, are denied the privileges of the sanctuary, its worship and its ordinances. *We* form part and parcel of the very community, from which, in a very large degree, are derived the resources whereby the whole missionary operations of the General Church are carried on, and yet, our Treasury is worse than empty. The *past* services even of those zealous Heralds of the Cross who are content to prosecute their Master's work upon the inadequate pittance promised them at our hands, a promise founded too upon the good faith of the pledge of the Church, solemnly given through her Constitutional Representatives even these *past* services, we say, remain, in part, unrequited. Their case has not been unknown, and yet the sympathies of their brethren, exhibited by efforts for their relief, has, in many instances, entirely failed to be awakened. In short, justice, by their own Church has been withheld from them, and they have been left to suffer disappointment and the most serious inconvenience.

It is not the province of this Committee to discuss the question, whether under any other form of organization, these evils can be avoided, but it is very manifest that the present does not answer the end designed by those who framed it. They have, however, no hesitation in recommending that the whole subject receive the most serious consideration of the Board, in order to ascertain, if any better and more effective system can be devised, and if so, to claim the action of the next Diocesan Convention, for that purpose.

In reference to our present exigencies and future course, it is manifest to the Committee, that the Board in justice to themselves, and especially to their Missionaries and Beneficiaries, are bound to pursue such a course as will best secure the punctual payment, after satisfying the present deficiency, of whatever obligations have been or may be incurred.

It is to be presumed, that no material increase in the receipts, may be anticipated so long as the authority of the Convention and the Church does not meet with a more faithful and practical recognition.

Your Committee, after full consideration, feel constrained to recommend, that the receipts of the last year regulate the Board in all preliminary arrangements for executing their trust during the

current year. That the debt now existing, be paid out of the first moneys coming into the hands of the treasurer. That although the amount already appropriated the Beneficiaries, being \$3630, is considerably larger than would, under the proposed arrangement, be deemed expedient, had such appropriation not been made, yet the committee are of opinion that the same should be now ratified, and that only such number of Missionaries be, at present, appointed, as the balance of the funds justify. That number, your Committee regret to say, should be limited to *ten*, or at most *twelve*. But they recommend that an increase of such number be authorized upon the receipt of contributions from those parishes which have omitted the canonical collections during the past year, and they suggest that such congregations be advised of the determination of the Board in that respect, should the suggestion be deemed worthy of adoption.

G. G. VAN WAGENER, *Chairman.*

WILLIAM RICHMOND,  
HUGH SMITH,  
C. N. S. ROWLAND,  
FLOYD SMITH,

*Committee.*

#### Resolutions.

Resolved—That in consequence of the pecuniary embarrassments under which this society labors, it is not, in the judgment of this Board, expedient, that for the present the appointments of Missionaries in this Diocese should exceed in number one half of that of the past year.

Resolved—That the ability of the Board to enlarge the number of such appointments depends exclusively upon the contributions which may be received from those congregations which have omitted to make, during the past year, the collections in aid of this society, required by the canons, and that the Corresponding Secretary be directed to communicate to said congregations respectively, a copy of these resolutions.

Resolved—that the above report and resolutions be published under the direction of the Recording Secretary.

Attest, G. G. VAN WAGENER,  
*Recording Secretary.*

#### THE FEMALE INSTITUTE, COLUMBIA, TENN.

We understand that our excellent friend, Bishop Otey, has not made an appeal in vain to our lay brethren in Philadelphia in behalf of the institution named at the head of this article. He has succeeded in securing \$2000, payable in 1842 and 1843.

We are inclined to the opinion that this institute is not properly understood and therefore not appreciated by the churchmen in New-York. It is not, as it is thought to be by many, a private institution. It was founded for the benefit of the Church—and it belongs to the Church. Another objection which we have heard against it is, that as in many other undertakings, the projectors have gone on too fast, without first counting the cost, and have got upon their hands a building deeply in debt, and when pressed for the payment of the debt, then for the first time look for the means of paying it. The excellent founders of this institute deserve no such censure, they, with proper forethought, had a sufficient amount subscribed for the payment in full of their building and lands before a stone was laid. When the monetary embarrassments of 1836 and '37 affected our country at large. The Columbia Female Institute was affected also, by the inability of a portion of its subscribers to



pay the amount of their subscriptions to the extent of \$5000. In this way the institute became in debt, and for a long time unwilling to ask the Church out of Tennessee to come to its aid, awaited for two or three years in hopes that prosperity would again be restored and that they might relieve themselves, but disappointed in this, their creditors, not willing longer to remain unpaid, now press them for payment, and the trustees feel compelled in order to save the institute to the Church, to ask their brethren at the North to come to their help.

As to the object of the institute, viz: Female Education on Christian principles—nothing need be said, for every Christian heart will give such a cause its sympathies, and surely no means more effectual for the planting of the Church in our Western states can be used than the proper training of those who are to be the mothers of the future inhabitants of that country.

Now then, are New-York churchmen to do no more than they have done for this excellent institution? It is the first time that the Church in Tennessee has come before them for help, and her excellent Bishop would never have appeared for such a purpose had he not felt that it was of great consequence to the Church that this institution should be preserved to her. Bishop Otey writes from Philadelphia—"I have just returned from a meeting of gentlemen belonging to several of the congregations in this city before whom I laid the situation of our institute. My heart has been made glad! These gentlemen promised in behalf of their respective congregations \$200 each, payable in 1842 and '43, for the institute. Will not New-York come up to my help in the same way? Cannot twenty men be found in ten congregations in New-York who will give \$5 apiece for two years successively for such an object? Surely—surely they can! If New-York will only do for me as Philadelphia has now done, the whole object is accomplished, and our Institute saved to the Church."

#### A CUP OF COLD WATER.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matthew x. 42.

Respecting the gift of a cup of cold water, the rabbins had a similar saying: "He that gives food to that studies in the law, God will bless him in this world, and give him a portion in the world to come." Mr. Weston mentions that the dervises (Mahometan monks,) offer cold water to the traveller in the deserts: no trifling present in those parched and torrid wastes of sand. And Koecher, in his *Analecta*, cites Beausobre for a precept and promise of Zoroaster, or one of his followers, similar to that of our Lord.

There are two interesting historical anecdotes, which finely illustrate the fact, that a cup of cold water only, given from genuine motives of humanity, or presented as a token of unfeigned respect, shall by no means lose its reward. The first is from Josephus. Herod Agrippa, during his imprisonment in the dungeons of Tiberius, was one day in agony of thirst; and, seeing a young slave pass by, carrying a vessel of water, implored that he would let him drink of it. The slave willingly and, doubtless, at some personal risk, complied. The captive monarch assured his humble benefactor that, when he regained his liberty, his good deed should not pass unrequited; and he kept his word: he procured the slave's manumission; made him comptroller of his estates; recommended him in his dying testament to his heirs Agrippa and

Bernice; and history, while it hands down the name of this benevolent slave, assures us that Thaumastus reached a good old age, in that station of trust, emolument, respectability, to which he had been worthily promoted. The moral of this little tale Josephus could not, or would not draw: it may, however, be deduced by the simplest follower of Christ. If a man, to use the mildest terms, by no means remarkable for virtue, obeyed with such good faith the dictates of a grateful heart, and so recompensed the gift of a single draught of water, what may not be expected from the solemn promise of our gracious Master?

The other is a Persian story, for which we are indebted to the moral taste of Elian. It happened on a certain day, that Artaxerxes Mnemon was making a journey, attended by his court; and as the king passed along, his unexpected appearance greatly distressed a Persian traveller, Sinætes by name. This man, at a distance from home, was wholly unprovided with the means of presenting one of those gifts, which the law required all subjects to offer to the Persian monarchs, on their royal progress, and with which he was with the surrounding multitude eagerly advancing. Respect for the laws and, still more, reverence for his sovereign, filled him with anxiety; but he did not long pause or hesitate; he ran, at his utmost speed, to the adjoining river Cyrus; scooped up some water with his hands; approached the king, and thus addressed him: "King Artaxerxes, reign forever! That thou mayest not pass ungifted, I pay my duty with such materials, and in such a manner, as my case admits: I pay my duty with water from the Cyrus. Should your Majesty deign to approach my dwelling, I hope to offer the best and richest gift in my possession." Artaxerxes, filled with delight, addressed his subject in the following manner: "I accept your gift with pleasure; I prize it more than the most splendid offerings; first, because water is in itself, the most excellent of all things; and then, because *this* water bears the name *CYRUS*." The story proceeds, that Artaxerxes commanded his attendants to receive the water in a golden cup; sent to Sinætes a robe of honor, a golden cup, and a thousand darics; and commissioned the messenger to say, "The king commands thee to recreate thine own soul, as thou didst recreate his, nor didst suffer him to pass, ungifted and unhonored, but honoredst him as place and time permitted. And he wills that, drawing it with this cup, thou shouldst drink water out of this river." Thus has history recorded the name, the act, and the reward of him, who bestowed a simple handful of water. The names of proud satraps, and the catalogues of their costly donations, meantime, have sunk into silence and oblivion. Does not this remind one of another gift, and a memorial unspeakably more blessed? "Verily, I say unto you, whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." *Jebb's Sacred Literature.*

BY WILLIAM H. SEWARD,

GOVERNOR OF THE STATE OF NEW-YORK.

#### A PROCLAMATION.

In the year which is about to close, Divine Providence hath been pleased, as in former years, to vouchsafe to the inhabitants of this State the various fruits of the earth in their proper seasons—health, security and tranquility—prosperous commerce, and peaceful relations with foreign countries—freedom of conscience—religious instruction and consolation—moral, social and intellectual

improvement—and laws established and administered by representatives chosen by the People:

I do, therefore, appoint *Thursday, the ninth day of December next*, to be set apart for the customary annual offerings of Public Thanksgiving and Praise to Almighty God, for all his mercies and blessings; and I recommend that the occasion be observed throughout the Commonwealth with the humility, devotion and gratitude which become a free and favored Christian People.

In testimony whereof, I have hereunto set my hand and caused the privy seal of the said State to be affixed, at the city of Albany, [L.S.] this twenty-fifth day of October, one thousand eight hundred and forty-one, and of American Independence the sixty-sixth.

WILLIAM H. SEWARD.

By the Governor,  
HENRY UNDERWOOD, Private Secretary

HENRY EBBEN respectfully informs his friends and customers, that since the destruction of his manufactory by fire, on the night of the 7th October, he has made arrangements for the temporary accommodation of his workmen until he can rebuild, which it is his intention to do immediately; in the mean time, every person heretofore employed in his establishment will continue in the same, and all orders will be executed with the usual promptness. Having fortunately saved a large quantity of thoroughly seasoned lumber from the fire, he will be enabled to warrant the materials of his Organs to be of the best quality.

H. E. begs leave to refer to the published list of Organs built by him, and to return his grateful thanks for the very liberal patronage he has received, respectfully soliciting a continuance of the same. Communications addressed to No. 176 Centre-street, (office of the New-York Gas Light Co.) will be attended to immediately.  
New-York Oct. 15, 1841.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 168 Duane street, opposite the Park.

REV. ALBERT SMEDS, Rector.

Terms \$250 per annum for board and English tuition. The usual extra charges are made for the modern languages, music, and the other accomplishments.

The house occupied by this institution is spacious and convenient, and in an open and very pleasant situation. The school room, being in the rear of the main edifice, is perfectly retired, and is one of the largest and most cheerful in the city. Having convenient recitation rooms connected with it, it is admirably adapted for its purpose. The number of teachers employed in this school, is such as to secure for each pupil, a thorough and minute supervision.

The Rector having been driven from the public work of the ministry by a chronic affection, which does not, however, disqualify him for the duties of the recitation room, devotes his whole attention to the labors of his school. He has only to add his conviction, that it affords every facility for obtaining a thorough and elegant education; and to pledge to this end the untiring devotion of his family and himself.

New-York, November 2, 1840.

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ORGAN MANUFACTORY, Anthony street, New-York. I have great pleasure in laying the following before the Public:

YORK, PA., Sept. 20, 1841.

TO GEORGE JARDINE, ORGAN BUILDER, New York:

Dear Sir:—The undersigned take pleasure in informing you, that the new large Organ, which you have just erected in the German Reformed Church in this place, has given entire satisfaction.

In their opinion, the high reputation which you have hitherto borne as a skillful and experienced Organ Builder, is fully sustained by it.

It is pronounced by those who are regarded as judges of instrumental music, a superior instrument.

Very respectfully,

JOHN CARES, Pastor.

Daniel Weaver, President; Jacob Spangler, Secretary; Killian Small, Organist; Michael Bentz, Organist; John C. Barnitz, Organist; Harrisburg.

I cheerfully concur with the above recommendation, having tried the instrument previous to its removal from this city.

S. P. TAYLOR, Organist.

I am also permitted to refer to the Rev. Dr. Hawks, St. Thomas Hall, Flushing, L. I., and the Rev. C. E. Dana, Christ Church, Alexandria, D. C., for whose beautiful churches I have lately erected large Organs.

And to a great number of Clergymen and Gentlemen, from whom I have most flattering testimonials for Organs supplied.

I continue to manufacture all descriptions of Organs from the largest size to the smallest; and for Country churches where Players are difficult to be procured, I particularly recommend those of the self-playing kind, which, by the simplest mechanical means, perform Psalmody and Chants, in the first style of execution.

I beg to state, that possessing every means, convenient premises, employing none but first-rate experienced workmen, added to my own practical knowledge, I am enabled to supply instruments of superior quality, and upon very favorable terms.

GEORGE JARDINE.